

Ecclesia Plantanda



Vol 2 No 12

HOME TO THANKSGIVING

THANKSGIVING NUMBER

VOL. 2

NO. 12

ILLUSTRATIONS BY THE WAY

By Julius F. Seebach

George Harding, a great patent lawyer, used to tell this story on himself. "In 1856 I went to Cincinnati with Edwin M. Stanton on the McCormick reaper case. Among the McCormick counsel was a tall, gaunt, awkward country lawyer, who looked out of place with the other distinguished counsel. When he made some quiet suggestions, we paid scant attention and presently turned our backs on him. That man was Abraham Lincoln. More than twenty years later I went to New York to try another case. The hotels were crowded. A man I had casually met asked if he could share my room. Being fastidious, I refused. That man was Grover Cleveland. When I realized some time later what I had done, I came to the conclusion that I couldn't judge people by appearances." (John 7:24; II Cor. 5:12.)

The latest idea in air conditioning as announced by the American Society of Heating and Ventilating Engineers is the application of nature's method---rain on the roof. They put the idea to the test with a three-inch puddle on a roof-top, and found that it cut the cooling costs 25 per cent, at the same time keeping the building warmer in the winter. The plan has its spiritual application. (Deut. 32:2; Psalms 65:10, 72:6.)

Two farmers looked at their adjoining fields of ripened grain, then at the threatening clouds, and knew they would have to harvest their crops at once. One grabbed his scythe and hurried immediately to his fields; the other looked at his scythe and decided it needed to be sharpened first. When he reached his field the other farmer was well ahead of him. Yet, before the rain fell and the winds blew a gale, the man with the sharpened scythe had finished his field and shocked his grain; while the other had to quit with his field unfinished and his grain spoiled. (II Tim. 2:21.)

Once, when Dante was hearing Mass, he stood erect and did not kneel even during the consecration and elevation of the Host. Some busybodies who noticed it lost no time in denouncing Dante to the bishop, who summoned him and rebuked him for his grave fault. But Dante replied: "Your Lordship, I was so absorbed during Mass in the adoration of Almighty God that I do not now remember the position of my body, whether I was standing or kneeling. However, I suspect that my accusers paid so much attention to me that they failed to fulfill their obligation of hearing Mass." The worthy bishop realized his own mistake, accepted his own self-accusation, and promptly re-used the rebuke on the accusers. (Matt. 7:3,4.)

RULES FOR THE ANNIVERSARY APPEAL
POSTER CONTEST

- 1.-Size--not in excess of 12" x 20".
- 2.-Colors--no more than three colors.
- 3.-Subject Matter--some phase of home mission activity, preferably with some connection with the cause of Church Extension.

Or, as an alternative, some subject emphasizing the growth of the Church through one of its Boards.

All posters must bear the legend, "Anniversary Appeal -- 1938," somewhere in the composition.

4.-All posters must show the entry number furnished by the Anniversary Appeal, 1228 Spruce Street, Philadelphia, Pennsylvania. Entry blanks may be secured from the Chairmen of the Publicity Committee for the Anniversary Appeal in your Congregation, Conference or Synod.

5.-Requirement. Posters when completed must be displayed on bulletin boards or other convenient places in the Sunday School rooms or other portions of the church, for a period of not less than two months, and the certificate signed by your pastor evidencing this display must accompany the poster when forwarded to the Chairman of the Committee on Publicity for

(CONTINUED ON PAGE TWELVE)

ECCLESIA PLANTANDA

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A Journal To Encourage Pastors and Church Workers In Reaching The Un-saved In The Local Parish and In The Larger Endeavors Of The United Lutheran Church.

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OF
THE UNITED LUTHERAN CHURCH IN
AMERICA

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New York
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860 Wabash Avenue
Chicago

EDITORIALS

PASTORAL RESPONSIBILITY

Much is said about the responsibility of pastors in the matter of leadership. Sooner or later, and very often, whoever speaks of the work of the Church comes to the point where he says: "The pastor is the key-man. The responsibility for leadership rests upon him. As goes the pastor, so goes the Church." After thirty-five years of service as a pastor I know what that means, both as a fact and also as a published fact. Sometimes the repetition of such statements becomes a depressing pressure upon the heart of a faithful pastor, and sometimes it just serves to harden the heart of a man who is not responsive to responsibility.

It is a fact, an inescapable fact, that the responsibility for the leadership of the membership of the Church does rest upon the pastor. There is just no other place to put it. It cannot be delegated. It is not even delegated to the pastor, but belongs to the office which he assumes when he becomes a pastor. And, as it is not delegated to him, and cannot be delegated by him, there is just one thing for the pastor to do, -- face the responsibility, accept it whole-heartedly, and discharge it fully.

RESPONSIBILITY -- BUT NOT MONOPOLY

But we are speaking of responsibility for leadership, not for monopoly. It is one thing for a pastor to see a great work which challenges the services of all his people and because of its magnitude and difficulty do little or nothing about it, and it is another thing to see that work and then undertake to do it all himself because it is hard to enlist others. Neither of these extremes discharges the responsibility of leadership. The faithful pastor who seeks to discharge that responsibility emphasizes his work as a leader. He leaves nothing undone that he can do to win, develop and direct the lives of others to

whom the work of the Lord has been committed. He does not hold himself aloof from any service that is to be performed but he does not undertake to do what others ought to do, lest it prevent him from doing what he alone and no one else can do.

RESPONSIBILITY MERITS RESPONSIVENESS

When anyone speaks of the responsibility of the pastors for leadership, he ought to speak with understanding and sympathy, not censuring the pastors unduly for failures for which there may be no help, but not encouraging the complacency which so easily besets men. All of us together, in the Church, need to regard this fact of the great responsibility of the pastors for leadership in the work of the Lord, most seriously and prayerfully. The whole progress of the Lord's work is centered in it. Not only do the pastors need all the help that can be given them by those in the Church at large who look to them to discharge this responsibility, but they must merit and have the responsive help of their people. Perhaps a pastor will be able to exercise leadership in that degree only which he seems to justify in the eyes of his people, but it is still a fact that very few people in the average parish are conscious of what his leadership means either for them or for their pastor. This is a subject which needs to be included in courses in parish education, in the interest of the fullest possible cooperation. Congregations can produce leadership in their pastors, or they can crush it.

But no matter how much or what else is said on this subject we must come back to say: "The pastor is the key-man. The responsibility for leadership rests upon him. As goes the pastor, so goes the Church!"

W. H. Greener

FROM THE BOARD AND THE FIELD

The summer's work of the Division of Survey and Research of the Board of American Missions brought to the attention of the Board at its October meeting twelve fields ripe for the planting of new congregations. There were other fields upon which similar reports were ready, but lacking in information as to one item. The fields surveyed in those cases were on territory not definitely in the area of a single synod.

There will be three missionary summer schools in 1938, under the auspices of the Board of American Missions. Schools will be held in the Eastern and Central sections of the continent next year as in 1937. But a third school, -- a "roving" school, -- will be held at Saskatoon for the benefit of missionaries in the West and Northwest. In 1929, the third school will rove to another locality in the West.

(CONTINUED ON PAGE ELEVEN)



September 20th - 11 A. M.
FESTIVAL OF
FRUIT AND FLOWERS

An annual celebration of the ancient Harvest festival in St. Paul's Lutheran Church.

Attend this autumn service
If convenient bring flowers and fruits to the Church Saturday.



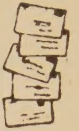
ST. PAUL'S
LUTHERAN CHURCH

Christmas
Services

Midnight Communion
Christmas Eve

The Communion will be celebrated also at 11 A. M.
Christmas Day for those unable to come at midnight

Children's Christmas Service. 7 P. M. December 25.



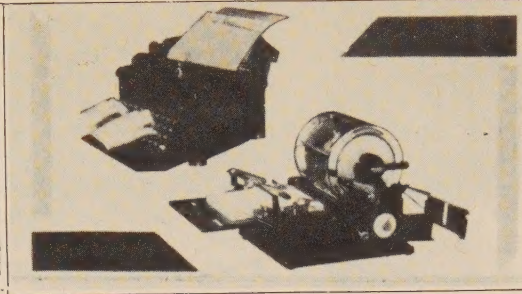
ANNUAL HOMECOMING DAY

Christ Church, McKeansburg, Pa.
Sunday, June 30th, 1935

The Service, 10:30 a. m.
Afternoon Program, 2 o'clock
Evening Program, 7:30 o'clock

A welcome hand, a warm heart,
worshipful services, and well-
prepared meals await your presence

The Committee



THE GREATEST DAY OF THE YEAR

EASTER

8 A. M. and 11 A. M.
HOLY COMMUNION

7:30 P. M.
Children's Program

St. John's Lutheran Church



LET THE PARISH HIRE THE POSTMAN

By the Rev. G. Elson Ruff

PASTOR, CHRIST EVANGELICAL LUTHERAN CHURCH, SCHUYLKILL HAVEN, PENNSYLVANIA

"Once there was an explorer who arrived within one mile of a great unknown river. But he was very tired and weary, so he turned back and never discovered the river."

If you have read this far you have done just what you might hope some member of your parish would do if he received a letter beginning the same way. Suppose the letter goes on like this.....

"It isn't hard to miss big things, because it usually takes a little extra effort to reach them. Plenty of men, finishing their late breakfast on Sunday, say, 'Well, shall I go to Church this morning?' But it takes a little extra effort to shake off the comfortable laziness, and they stay at home. Plenty of women believe that getting ready for dinner, and putting some last touch to the housework, leave no time on Sunday morning for Church. What do you miss if you don't come? It might have been the very day when some great discovery of the inner meaning of life would have burst upon your thoughts as you sat in God's house....."

And of course this letter goes on to announce the various services in the immediate future in your Church.

Personally I have great faith in sending a lot of letters to the less interested members of the congregation. Those who come to Church every Sunday do not need them. But others need frequent reminders of what they miss by being cut off from the

congregation. Letters can reach them far more frequently and conveniently than the pastor can visit them.

Such parish letters should be well written. They should contain news of the congregation. They should be illustrated with line drawings. Letters of this kind are usually prepared on a duplicating machine, such as the Mimeograph, and drawings can easily be made on the stencils.

Thoughtful care should be given to all details of arrangement, typing, duplicating and mailing. These letters represent the Church, and should do it well.

BEFORE THE PASTOR'S NEXT CALL

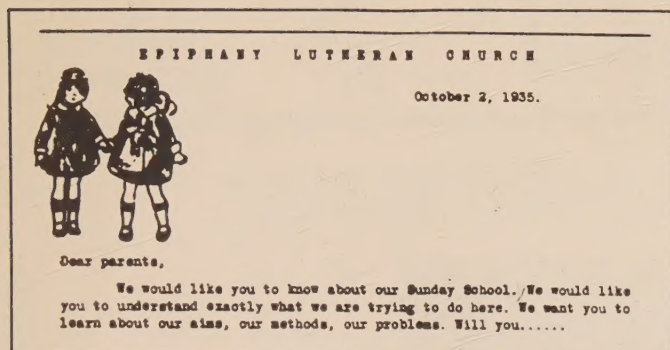
I like the plan of selecting about fifty persons on the inactive or prospect lists, and sending them letters every week or two for several months. Follow up this approach with a personal visit. No doubt some will respond. Others must be given up temporarily with the idea of making further efforts in their direction later.

Sending letters to all prospects and all inactive members is too large and too expensive an undertaking to carry on regularly. However at the beginning of each important season, or before each great festival, an inclusive effort may be made.

When mailing many identical enclosures, pre-cancelled government envelopes may be used, which bear one cent stamps.

A large assortment of useful pictures is available. Newspapers and magazines, the services offered by makers of duplicating machines and supplies, and the United Lutheran Publication House, the Lutheran Press, or Church Management are sources of material. The publicity committee of the Ministerium of Pennsylvania has issued a book of pictures for use in parish publicity.

Suppose you are calling for a parent-teacher gathering at the beginning of the Church School year. A letter with a picture like this in the upper corner will attract prompt attention.



Here is a group of pictures, picked up here and there, placed on a pane of glass, with a lighted electric lamp beneath, and a second pane of glass on top of the pictures. On the top surface of the second pane the stencil was placed, held firmly, and a stylus used to cut in the stencil the outstanding lines of the pictures.

The result is what you see following this paragraph, -- these illustrations having gone through the successive processes of stencil cutting, mimeographing, photostating, (and incidentally reducing to less than half size), offset plate making, and offset printing between the time they were found in somebody's advertising matter and converted to use here.



But even easier than letters are postal cards, -- bought at the post office, for a cent apiece. Four copies made from stencils for printing postal cards appear at the head of this article, -- reduced to three-sevenths of their original size.

IN MATTERS OF FINANCE

The mailing of quarterly statements and other information regarding finance can be made more impressive if the illustrated letter idea is employed. Here is an exam-

ple:

"A doctor can get an idea of the state of your health by taking your temperature.

"Anyone can get an idea of the state of health of a congregation by looking over the treasurer's report. The interest we take in our Church is shown by our efforts to support the Church. We indicate the health of our spiritual lives by the proportion of our income which we devote to religious purposes."

Then follows an analysis of the average Sunday offerings of families of the parish; those giving nothing per Sunday, those giving ten cents, etc. The lower part of the page contains the quarterly statement for members of the family. At the top of the page is a caption "Religion and Money" in 30 point type, with a cross drawn in the left-hand corner and a dollar sign in the other.

THE PARISH PAPER

Then also, there is the parish paper. With news about the various activities of the congregation, and plenty of information about the general Church programs, it can be made one of the most effective promotion mediums available to the average congregation.

It will be well for the pastor and his assistants who are engaged in producing parish literature by duplicators to keep in touch with the dealers handling their equipment. Show them samples of your work, ask for suggestions for better results, and remember their business prospers through enabling their customers to get best results. Take your duplicator problems to them, and get their advice.

The parish paper should be illustrated of course. If time and talent are not available for the illustrations, insets may be used. Insets are pictures already cut on stencil fabric, ready for cementing into place on your stencils. Sometimes a page of pithy reading matter, unattractive to the casual eye, can be made arresting by the use of an inset illustration.

The demand for insets for illustrative purposes, among the congregations of the Ministerium of Pennsylvania, has resulted in the development of a service for supplying them through the publicity committee of the Synod. Across the page, below, are copies, -- three-sevenths actual size, -- of insets prepared for and distributed through that channel for the Reformation season. This same service is available to congregations of other synods who may be interested in utilizing it, and the writer will be glad to furnish detailed information concerning it to inquirers.

For the pastor who seeks means for

greater participation by talented members of his congregation in the work of the parish, church publicity of the right sort offers an opportunity. Perhaps the pastor is too busy to give the time he should like to give to this important phase of parish work. But very probably some member of his

congregation -- or maybe several members, -- has always wanted to do something with the printed page.

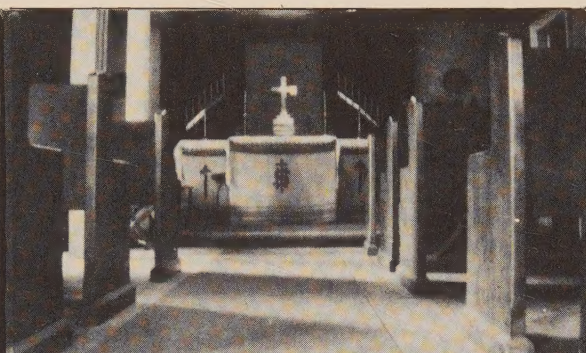
It is unnecessary to remind any pastor of course that the member whose yearnings and enthusiasms can be realized through the church can be made one of the most faithful members. This is just a suggestion, -- made in the hope that it will be opportune somewhere.



THE BANKER SAID, - "OR ELSE!"

"The camera prettied things too much. It's a drab and rickety place."

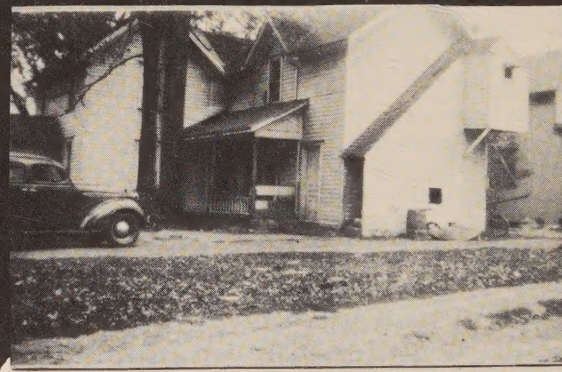
C.A. Scheuringer, architect, after inspecting the building shown here, said the pictures were inadequate.



Upper picture, interior of chapel, Redeemer Church, Lansing, Michigan. The altar is a packing case, burlap covered.

Lower left, front view of exterior.

Lower right, side view of exterior.



In the fire station the striker arm clicked upward suddenly, and drove its brass head, like a desperate living thing acting in cold rage, full upon the rim of the nicked gong, bringing the firemen racing in from the spring sunshine.

Again and again the clanging bell protested the beating it took, the long red machines in the firehouse responding sympathetically with roaring, smoking blasts from their exhaust pipes. Frantically, the firemen on the drivers' seats and running boards struggled into stiff heavy coats. One man scanned a tape that spurted from a whirring instrument beneath the gong.

called a number, while another, poised with one finger on a wall chart, shouted confirmation of what all the others knew.

"Eastern High School!" The fire trucks swayed roaring into the street, sirens screaming and bells clanging, -- the firemen looking ahead grimly. Fire in a building with hundreds of pupils in it? If not there, then in the Pattengil Junior High School nearby, -- and just as many pupils there.

When the firemen came back, looking relieved, the chief called the office of the state fire marshal.

"It's about that church out at Jerome and Pennsylvania," he explained to the party at the other end of the telephone line. "It's a tough piece of business, and it's up to you to help. I've got no business telling people all by myself they can't go to a church of their own, -- but the place is dangerous, I tell you.... Well maybe you never saw a church on that corner, but it's there just the same. Don't you remember, -- that old two story frame dwelling with a cross on the front of it?"

"Yes, sir, that happens to be a church. Why, it's been a church for years!... What am I all worked up about? How do you expect me to take it, with three fires hand running? That's what I said, three fires in that church since Christmas.

"What's defective? Why, everything! From ten feet down in the ground to the tip of the chimney. If that place don't burn down, it will cave in.... You ought to see the cellar. A foot of water in it right now, if there's a drop..... No, they don't need all that water, -- they're Lutherans.

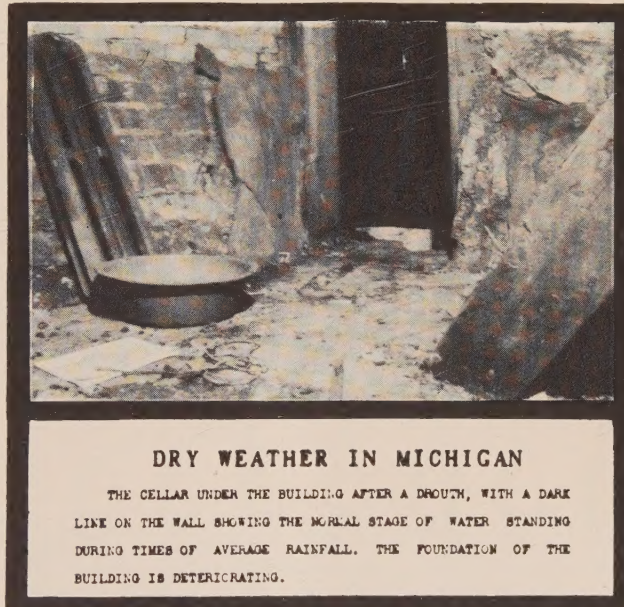
"Why, I have talked to them, and they're reasonable. They want to do the right thing. They've been trying for years to get into shape to tear the old shell down and build something that would be a credit to the locality. ... Well, maybe there is some hope, but they've tried every bank in town. They've got to borrow some of the money before they can build.... But banks don't lend money to help start churches, -- not any more."

The conversation went on, detailing the plight of the English Evangelical Lutheran Church of the Redeemer, of the Michigan Synod, of the United Lutheran Church in America. If the United Lutheran Church gained any prestige from the analysis of the situation over the telephone, it was by way of providing Michigan's classical contribution for the year to examples of negative renown. The United Lutheran Church was inflicting a chronic headache upon the city fire department and the state fire marshall's office at the Michigan Capitol.

As a matter of routine, a deputy state fire marshall and the chief of the fire department inspected the old frame dwelling that had been converted into a Lutheran Church. They conferred with the pastor and church council, and were sympathetic in

their manner, but plainly apprehensive, and more than a little scandalized.

They heard the history of the congregation, -- it had started in the Y.W.C.A., and in 1923, it took a decisive step. The United Lutheran Church had come to Lansing, Michigan, to take root and grow, -- and on the eastern side of the city was a large unchurched but well populated territory, -- a harvest field waiting to be garnered for the Kingdom of God. Right in the center of this territory, opposite the new high school stood the old frame dwelling at the intersection of Jerome and Pennsylvania. The property could be bought with a well considered hope of clearing the indebtedness, and then starting the building of a church architecturally harmonious with the locality. There was precedent for the hope -- many other congregations then flourishing in the Middle West did the same thing in infancy, -- sometimes even more, -- and the years brought fulfillment of the original purpose.



DRY WEATHER IN MICHIGAN

THE CELLAR UNDER THE BUILDING AFTER A DROUGHT, WITH A DARK LINE ON THE WALL SHOWING THE NORMAL STAGE OF WATER STANDING DURING TIMES OF AVERAGE RAINFALL. THE FOUNDATION OF THE BUILDING IS DETERIORATING.

Temporarily, the old building served the need of the little congregation. And temporarily, as the little congregation of thirty-eight courageous people saw it in 1923, would not be very long. They undertook some changes in the building, tearing out partitions on the ground floor, and arranging a chapel. Rooms were available for the church school, and upstairs was an apartment that could be used for a dwelling. They were not going to waste much money on the old building, -- they were sure that in such a field it would soon be

outgrown.

And the congregation grew, -- fulfilling hopes in that direction. By 1931, the congregation was too large for the drab shell it called its church. The time had come to build the new church. Yet rather, the times brought the pressing need for the new church, without offering means for fulfillment. The congregation would have to borrow a large part of its building fund... Credit was not merely tight, -- it was nonexistent. And the income of the membership was uncertain.

But the congregation would not stand still, -- people could not be turned away from the little chapel for want of standing room after they had been urged to attend church. The little chapel would not hold all the families belonging to the congregation.

(Continued on Page Ten.)

CHART 1 -PERCENTAGE OF MISSION CONTRIBUTIONS FOR CURRENT EXPENSES
WEEKLY PLEDGES OF 30,309 CONTRIBUTORS REPORTED BY 31 SYNODS. 1937

ANALYSIS OF PLEDGES FROM 0 TO \$5.00

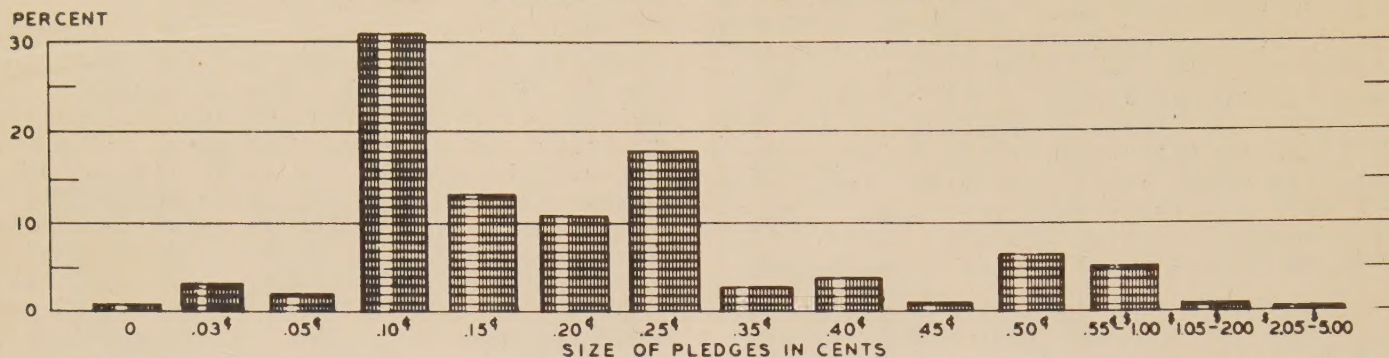


CHART 2. -PERCENTAGE OF MISSION CONTRIBUTIONS FOR BENEVOLENCE
WEEKLY PLEDGES OF 27,811 CONTRIBUTORS REPORTED BY 31 SYNODS. 1937

ANALYSIS OF PLEDGES FROM 0 TO \$2.00

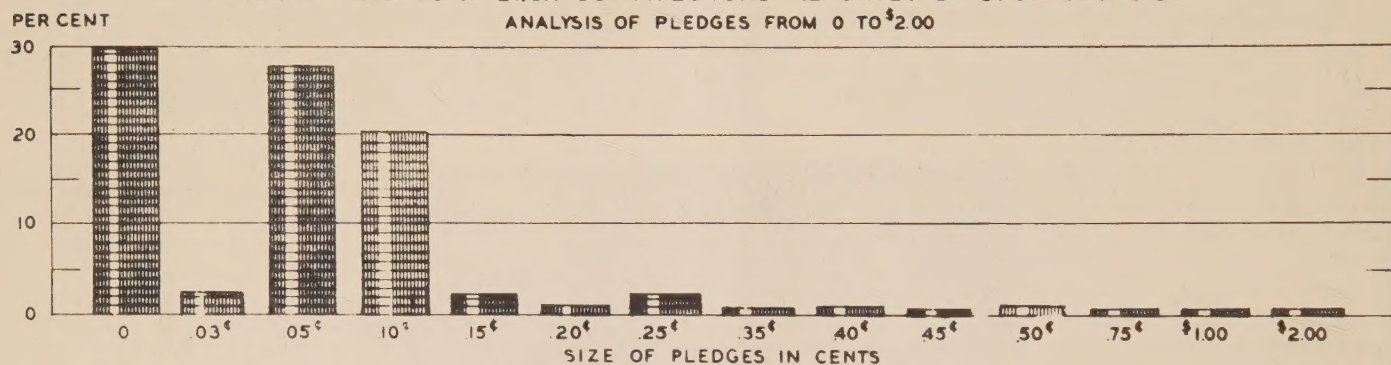
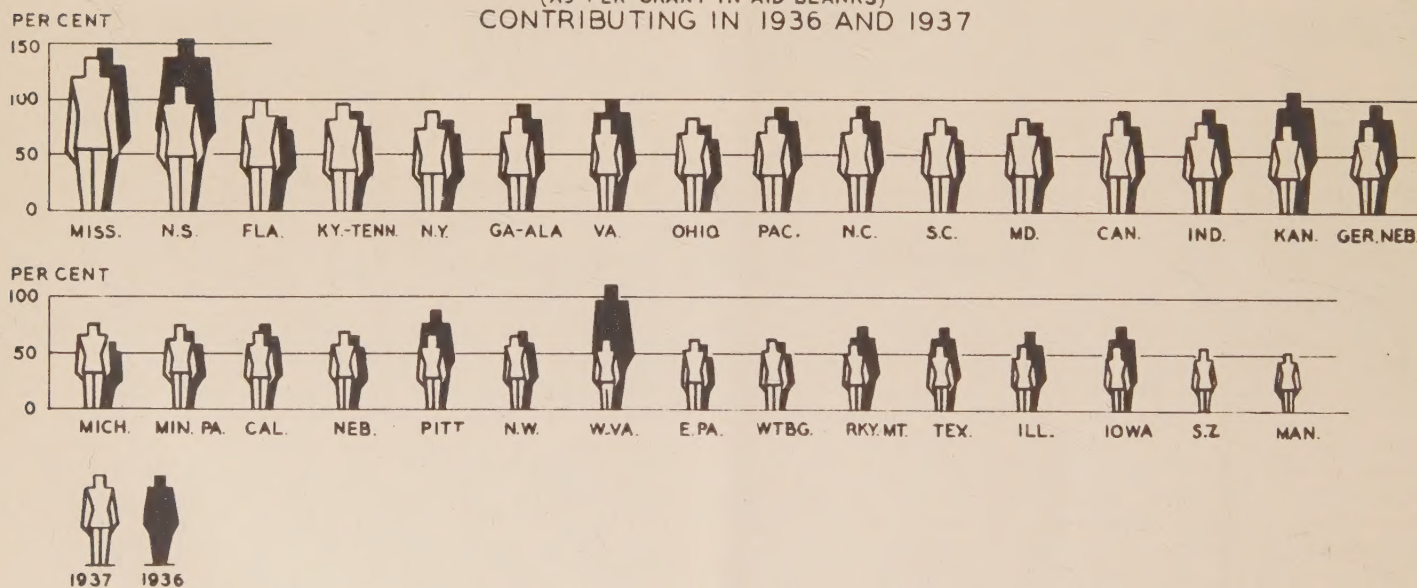


CHART 3.-PERCENTAGE OF COMMUNICANT MEMBERS
(AS PER GRANT IN AID BLANKS)
CONTRIBUTING IN 1936 AND 1937



DIVISION OF SURVEY AND RESEARCH: BOARD OF AMERICAN MISSIONS

The statistics forming the basis of these charts were developed from the "Contributors Lists" furnished by the Home Mission congregations for the year 1937.

Chart 1 is an analysis of the pledges made for Current Expenses. Chart 2 is an analysis of the pledges made for Benevolence or Apportionment.

CHART 4.-MISSION CONTRIBUTIONS

ANALYSIS OF AVERAGE CONTRIBUTIONS FOR CURRENT EXPENSES AND BENEVOLENCE

-BY SYNODS, 1936 AND 1937

GA-ALA. SYNOD C. 1937 B. \$20.49 \$4.40	KAN. SYNOD C. 1937 B. \$17.75 \$4.39	TEX. SYNOD C. 1937 B. \$16.06 \$3.17	CAL. SYNOD C. 1937 B. \$15.20 \$4.30	ILL. SYNOD C. 1937 B. \$14.90 \$3.26	RKY.MT. SYNOD C. 1937 B. \$14.34 \$4.17	W.VA. SYNOD C. 1937 B. \$14.26 \$3.78
GA-ALA. SYNOD C. 1936 B. \$10.20 \$3.40	KAN. SYNOD C. 1936 B. \$10.30 \$3.30	TEX. SYNOD C. 1936 B. \$10.20 \$3.10	CAL. SYNOD C. 1936 B. \$10.00 \$3.30	ILL. SYNOD C. 1936 B. \$14.00 \$3.20	RKY.MT. SYNOD C. 1936 B. \$14.50 \$5.50	W.VA. SYNOD C. 1936 B. \$12.50 \$3.00
IND. SYNOD C. 1937 B. \$13.13 \$3.49	S.C. SYNOD C. 1937 B. \$13.12 \$2.58	IOWA SYNOD C. 1937 B. \$12.48 \$2.20	OHIO SYNOD C. 1937 B. \$12.33 \$4.16	E.PA. SYNOD C. 1937 B. \$11.86 \$3.19	PITT. SYNOD C. 1937 B. \$11.80 \$3.01	VA. SYNOD C. 1937 B. \$11.68 \$3.02
IND. SYNOD C. 1936 B. \$10.95 \$3.10	S.C. SYNOD C. 1936 B. \$11.95 \$2.20	IOWA SYNOD C. 1936 B. \$9.00 \$2.40	OHIO SYNOD C. 1936 B. \$11.40 \$3.40	E.PA. SYNOD C. 1936 B. \$13.20 \$3.30	PITT. SYNOD C. 1936 B. \$10.5 \$2.10	VA. SYNOD C. 1936 B. \$9.00 \$2.10
PAC. SYNOD C. 1937 B. \$11.60 \$3.46	KY-TENN SYNOD C. 1937 B. \$11.44 \$4.06	FLA. SYNOD C. 1937 B. \$11.40 \$2.89	MICH. SYNOD C. 1937 B. \$10.99 \$4.67	MD. SYNOD C. 1937 B. \$10.97 \$1.97	N.W. SYNOD C. 1937 B. \$10.60 \$2.61	N.S. SYNOD C. 1937 B. \$10.43 .99¢
PAC. SYNOD C. 1936 B. \$11.80 \$3.00	KY-TENN SYNOD C. 1936 B. \$11.50 \$6.00	FLA. SYNOD C. 1936 B. \$12.00 \$1.20	MICH. SYNOD C. 1936 B. \$11.80 \$3.80	MD. SYNOD C. 1936 B. \$10.80 \$2.25	N.W. SYNOD C. 1936 B. \$9.05 \$2.80	N.S. SYNOD C. 1936 B. \$11.10 \$1.20
N.C. SYNOD C. 1937 B. \$10.36 \$2.50	MIN. PA. SYNOD C. 1937 B. \$10.19 \$2.28	N.Y. SYNOD C. 1937 B. \$10.17 \$1.99	MISS. SYNOD C. 1937 B. \$9.80 \$2.81	S.Z. SYNOD C. 1937 B. \$9.65 \$1.37	NEB. SYNOD C. 1937 B. \$8.70 \$2.03	CAN. SYNOD C. 1937 B. \$8.20 \$1.86
N.C. SYNOD C. 1936 B. \$9.00 \$2.95	MIN. PA. SYNOD C. 1936 B. \$9.50 \$2.20	N.Y. SYNOD C. 1936 B. \$9.40 .50	MISS. SYNOD C. 1936 B. \$9.00 \$2.50	S.Z. SYNOD C. 1936 B. \$7.95 .10	NEB. SYNOD C. 1936 B. \$10.20 \$3.50	CAN. SYNOD C. 1936 B. \$7.40 \$1.90
WTBG. SYNOD C. 1937 B. \$8.16 \$1.72	GER. NEB. SYNOD C. 1937 B. \$7.75 \$1.13	MAN. SYNOD C. 1937 B. \$5.68 \$1.34				
WTBG. SYNOD C. 1936 B. \$6.00 \$1.30	GER. NEB. SYNOD C. 1936 B. \$7.40 .50					

C = CURRENT EXPENSES
B = BENEVOLENCE

DIVISION OF SURVEY AND RESEARCH: BOARD OF AMERICAN MISSIONS

Chart 3 is an analysis and comparison of the number of individual contributors as compared with the communicant strength of the same Home Mission congregations grouped according to their Synodical affiliations.

Chart 4 is an analysis of the average annual pledges for Current Expense (C) and Benevolence (B) and a comparison with the similar averages in 1936.

THE BANKER SAID, -- "OR ELSE!"

(CONTINUED FROM PAGE SEVEN.)

The one expedient open was to remodel the building again, -- and again, "temporarily." The chapel was enlarged, some of the plumbing renovated, and a steam heating plant installed. Something could be done to provide a minimum of accommodations for the growing church school, -- some of the rooms upstairs were utilized for that purpose, -- and after the fixtures were torn out of the old bath room on the second floor, the place was patched up for the use of the Beginners' Department.

Those upstairs classrooms made the inspectors shake their heads, -- if the building were going up in flames, the only way out was down a narrow rickety wooden stairway into the chapel.

There was just one comfort in the entire situation, as the inspectors saw it, -- a part of the foundation had caved in against the boiler in the cellar, and put the heating plant out of commission.

But the electrical wiring was defective the exits inadequate and the framework of the building very dilapidated. It was a headache!

And yet the congregation had the property almost paid for, -- in spite of the money wasted on two temporary remodellings. If that wasted money had gone into a new church, -- there would have been something to show for it.

The first Sunday in October was communion Sunday. More than a hundred communed. The following Sunday, only sixty attended the morning service. Attendance was falling off, -- and some who had been steadily present every Sunday morning were absent. The pastor made a score of calls as soon as possible.

The absentees explained. They had been thinking, even during the communion service -- suppose another fire started?

In spite of that, the whittling down of the debt was going on. There was comfort for the pastor in that, -- and he needed

comfort, -- any crumb was welcome.

If matters broke no worse, the mortgage would be paid by the end of the year, the way the debt pledges were being met.

"But we must have a new building!" When members of the congregation said that to the pastor, he knew what they were thinking about. They were willing to start paying on a new debt, -- they would welcome the opportunity of seeing their congregation in debt to someone for a new house of worship.

In debt, -- but to whom? Nobody with money to lend was willing to take a mortgage on a single purpose structure, -- and a church building is so classified. Financing institutions had learned a severe lesson in single purpose loans, beginning with 1929.

Single purpose structures, the financial men had explained to the pastor again and again, would be financed, of course, -- but through specialized channels of credit.

"Something like this," the financial men would say, by way of illustration. "Why doesn't your United Lutheran Church have a revolving building fund of its own, for the use of congregations like yours? You could borrow from that fund, pay off so much a year, and as you paid off, other congregations like yours could borrow the money in turn. And besides, -- you wouldn't have to pay commercial rates of interest, -- maybe no interest at all, -- and still the church would be money ahead."

"Money ahead? How?"

"How long has the United Lutheran Church been sending money in here to help along? Well, if you had that new church, you'd soon reach the point where you wouldn't need that help, wouldn't you?"

"The United Lutheran Church would find that revolving building fund paying pretty good dividends, wouldn't it?"

One financial man was a bit more frank than the others.

"It's either that, -- or else," he said. "But your people surely don't contemplate giving up this thing you call planting missions, do they?"

SUNDAY VESPERS

Doubtless many readers of "Ecclesia Plantanda" have listened to "Sunday Vespers" broadcast from Station WJZ of the National Broadcasting Company and associated stations every Sunday from June to September, both months included. The total number of stations carrying this program has been sixty-seven, covering our country from Atlantic to the Pacific and from our

northern boundary to the southern, and including two stations in Canada and two short wave stations which have sent our Church's message across the Atlantic. This large number of stations is an indication of the acceptability of and the desire for our message. This has also been evidenced by the thousands of letters which have been received by the Lutheran Laymen's Radio Committee and by Dr. Paul Scherer, who has been the preacher on most of the Sundays.

FROM THE BOARD AND THE FIELD.

(CONTINUED FROM PAGE THREE)

Furthermore, missionaries while attending either of the summer schools in future years will be considered in service of their parishes and not absent on vacation. Vacation periods, the Board holds, are additional to and not included in the time spent by missionaries at the Board's summer schools.

Missionaries and their congregations, faced with construction problems, will be the beneficiaries of a new advisory service authorized by the Board of American Missions. The Board has called into special service a missionary who has been equally successful as a pastor, an architect, and a construction engineer, -- the Rev. Edward N. Spierer, of North Hollywood, California. He will be available for assisting mission congregations in getting the kind of church building construction they need, at an outlay within their reach.

The Board of American Missions has authorized the calling of six theological students for clinical training during the year 1938. For 1937, only four were called. Lack of adequate means prevented authorizing calls for all men found eligible for clinical training in 1938.

The officers of the Board of American Missions, selected by the Board at its meeting for the ensuing year are:

President, the Rev. Henry J. Pflum, D.D., Buffalo, New York; Vice President, the Rev. J. J. Scherer, D. D., Richmond, Virginia; Secretary, Mr. H. F. Heuer, Philadelphia, Pennsylvania; Treasurer, Mr. H. Torrey Walker, Philadelphia, Pennsylvania; Attorney, John A. Hooper, Esq., York, Pennsylvania; Representative on the Commission of Investment of The United Lutheran Church, Heiby W. Ungerer, Esq., Rochester, New York.

Mr. Frederick Kirsch has been called into service of the Board of American Missions as headmaster of the Iron Mountain School for Boys in the Southern Mountain Missions area. He comes to his new responsibility well equipped by training and experience for the educational and social problems with which the school deals.

Under the leadership of the pastor, the Rev. A. Goos, St. Matthew's congregation at Thorsby, Alberta, is sponsoring English services at Buford, where a group of Lutheran settlers of Danish, Swedish and German extraction has been without religious services for years. The people of St. Matthew's Parish this fall loaded a freight car with vegetables and shipped them to their famine stricken brethren in the Canadian Northwest.

The Rev. A. E. Simon, pastor of Trinity Evangelical Lutheran Church, Clairton, Pennsylvania, has been serving for the past eighteen months as chairman of the Clairton Recreation Commission, a project providing for leisure-time activities of the community, and sponsored financially by the municipality. Pastor Simon is completing his fourth year of service as Associate Chairman of the Clairton Community Fund.

There is a Lutheran migration from the Prairie Provinces of Canada to the West Coast of the Dominion, providing a task in which the congregation of Redeemer Evangelical Lutheran Church of Vancouver, B. C., and the pastor, the Rev. Matthew N. Lepisto are seeking the cooperation of pastors in the Prairie Provinces. Pastor and people wish to welcome Lutherans locating in Vancouver and ask that pastors notify Pastor Lepisto of the names and present addresses of members of their congregations who are now located in or near that city.

Among the missions starting autumn activities with newly decorated church buildings were Bethany, Toledo, Ohio, The Rev. W. L. Kohne, pastor; First, Bowling Green, Ohio, the Rev. E. R. Walborn, pastor, where the church building was re-roofed, provided with a gable cross, and the interior walls and furniture refinished, and the exterior repainted;--the Reformation Church at Greeneville, Tennessee, the Rev. Lester A. Wertz, pastor.

In each instance, a large part of the labor necessary for the improvements was furnished by members of the congregation.

At Bowling Green, on September 26, a rededication service was held, the Rev. M. I. Powell, D. D., Missionary Superintendent of the Synod of Ohio, preaching the sermon. At Greeneville, the forty-fifth anniversary of the organization of the congregation was celebrated on the same day with the Rev. R. Homer Anderson, Superintendent of the Synod of Virginia preaching the anniversary sermon.

The vice president of the church council of All Saints Church, Baltimore, Maryland, Mr. Siegman, sets an example to laymen. All Saints Church conducts a Sunday School in the south-eastern suburbs of the city. To date, the pastor, the Rev. Ernest R. McCauley, has confirmed three classes of young people, totalling thirty in number, who have received their catechetical instruction under Mr. Siegman. The Sunday School attendance is normally 100, and the Sunday evening services, conducted by the pastor, are attended equally as well.

The Evangelical Lutheran Church of Iowa Falls, Iowa, recently completed a successful effort to raise \$3500 to apply on the church building debt. The Rev. H. F. Coder is pastor of the congregation.

Grace Evangelical Lutheran Church, Casper, Wyoming, celebrated its fifteenth anniversary on October 3. The attendance at the service was 50% greater than the attendance at the fourteenth anniversary service on October 3, 1936, and 386% greater than the attendance at the first mission held on October 3, 1922.

Did you ever hear of a list of names of residents of a community who are "not interested" in the church? The men of Holy Trinity Evangelical Lutheran Church, Willow Grove, Pennsylvania, are compiling such a list, from the results of the continuous canvass which they conduct in their territory. The congregation is gaining members as a result of the canvass, but the "not interested" list stands as a challenge to the missionary zeal. The canvassers insist that something can and will be done about it. The Rev. Elmer P. Truchess is pastor of Holy Trinity Church.

At Grace Church, Villa Park, Illinois, a preaching mission was conducted from September 26 to October 3, the brother of the pastor, the Rev. M. L. Dolbeer, D. D., missionary to India, preaching at all times.

The Rev. E. C. Dolbeer is pastor of Grace Church.

A full year's special effort to reduce the building debt of Messiah Evangelical Lutheran Church, Wesleyville, Pennsylvania, the Rev. Donald L. Houser, pastor, achieved results so stimulating that the congregation decided to continue the effort during the ensuing year.

At Great Falls, Montana, St. John's Evangelical Lutheran Church, the Rev. Goodwin T. Olson, pastor, is conducting a Sunday School for the religious training of children of the American Indian families living in the vicinity.

RULES FOR THE ANNIVERSARY APPEAL POSTER CONTEST

(CONTINUED FROM PAGE TWO)

the Anniversary Appeal in your Synod.

Consult Ecclesia Plantanda, October, 1937, page 2, for further information. The Michigan Synod, omitted by error from area listing there, is included with the Indiana Synod in the North Central Area. Number 14.



The bigger the congregation, the greater the potential losses of young people.

Trinity Church, Pottsville, Pennsylvania, has 2500 members, largely because of its grip on youth.

Not formulas, but an attitude of heart and mind, in Pastor and people, - explains the phenomenon.

Every congregation, in its own way, can do what Trinity Church does about young people.

TRAIN THEM, - AND APPRECIATE THEM

By The Rev. Emil W. Weber, D.D.

PASTOR, TRINITY EVANGELICAL LUTHERAN CHURCH, POTTSVILLE, PENNSYLVANIA.



Each year they leave. They are a large group, when you number them throughout the length and breadth of the United Lutheran Church. They are some of the young people who have been confirmed during the preceding twelve months.

They have lost their interest in the Church, and seemingly there is no prospect of their regaining that interest until they reach middle age, - and no assurance that

they will regain it even then.

They leave, - and right there is the crux of the youth problem in the Church. If we are to solve it we must have a solution that works satisfactorily right at that point.

Certainly, every one of us hopes very earnestly that such a condition will not continue. We are all agreed that something should be done about it. We are all ready, I hope, to do our part.

Is the following a fair statement? The Church, in her relationship to young people, should seek first to win them to Christ, and then to hold them and train them for service - service in the building of the Kingdom of God in the home, the Church, and the community.

From that, I am sure, there will be no dissent. But there may not be entire unanimity upon the answer to the question, "How shall we do it?"

When I say "we" I frankly refer first of all to myself and to my brother Pastors. But "we" is even more inclusive than that - it takes in the whole Church. Pastors must take first responsibility, because if we do not make it our task in the spirit of Christ to win the youth of the Church through Jesus Christ, they are not going to be won. But the whole Church is included, because if the whole Church does not make it her business to train and hold young people for Christian service, they will not be trained and held.

When I was asked to prepare this paper I found myself in an embarrassing position. It was made clear to me that the emphasis in all material published in ECCLESIA PLANTANDA was to be upon the practical, and not upon the theoretical. I was asked to relate what I knew about the subject as a result of actual experience. That made it necessary for me to point to my own pastoral work, and it is not easy to set one's own work up as a model. But I shall try to give you some of the facts, and I trust that every one will bear in mind the circumstances under which I do it.

LET'S MAKE THE START

Here is my answer to the question, "How shall we do it?" It is that everyone who undertakes doing it must begin first with himself or herself.

No matter how skillful one may be in managing people, no matter how good the buildings and equipment available for a youth program - each of us needs the spirit of Christ pervading his or her personality in order to develop young people for service in the Kingdom.

It is by no means sufficient to be a graduate of a college and of a theological seminary. You must attend the school of experience, the school of life. You must be trained as a leader before you can hold others who are willing to be trained.

No Pastor ever can lift his young people above his own level or above his own example.

My parish - and here I must be personal - is in a community of 25,000 people. My congregation numbers 2500 souls. Easy enough, you may think, to find workers and leaders among that number. But there are

features in the work of this parish not entirely favorable to such a purpose. In our community many of the younger people must go elsewhere to find employment. Our congregation can keep only some of the leaders trained in it. We must constantly train many for leadership in order to have some leaders. We must go about it in a thorough-going fashion, or we will get nowhere. So, after all, there are no peculiar advantages for a youth program in this parish. Our problems, our difficulties, and our resources are typical rather than otherwise.

I came to this parish after seventeen years in the ministry, the successor of a faithful Pastor who had labored for thirty-five years, single-handed, building the congregation - doing an heroic job and at last sacrificing his life in the service. It was apparent that this parish needed more workers, and a long range plan for training them. No Pastor could hope to do alone all that needed to be done, and survive.

Our training of young people for service begins in the daily Vacation Bible School, the Week-day Church School, the Leadership Training Classes, and carries on through the summer camps. Young people must learn to do more than lead a meeting. They must be trained in all the details of enlisting other young people in the work of the Kingdom.

THE SUMMER CAMP

For this the summer camps are particularly valuable, and during the past ten years we have never had less than seventy young people attending such outstanding centers as Nawakwa of the Parish and Church School Board; Kanestake of the Pennsylvania State Sabbath School Association; and Paradise Falls, Winnepesaukee, Hagan, Miller and various scout, Y. M. C. A. and Y. W. C. A. camps. During the last summer we were represented in no less than ten camps and training schools by eighty-five of our young people.

And our congregation takes serious notice of the fact that these young people are preparing themselves for service in the Kingdom. The congregation sees to it that they get to the camps and other schools. And when they come home we have, on the evening of the second Sunday in September, a special service in recognition of their summer's work - a reunion of the young people who have been away for training. They are presented not merely as a group, but individually to the congregation, and given an opportunity to say something. They went away to learn. They have come back again - to serve. That is something a congregation should take very seriously.

Then during the Fall, Winter and Spring these same young people and others attend

spiritual retreats under the auspices of the Youth Activity Committee of our Conference of the Synod, and District Conference rallies and conventions under the guidance of the Luther League and our own youth committee. They are likewise urged to attend our Leadership Training School, special classes of the Week-day Church School, and special Bible study periods devoted specifically to their future work.

We have three choirs, including a large men's Chorus. Every young person interested in music is afforded the opportunity of utilizing that talent in the service of the Church, and of the Kingdom. We have a large and very fine Sunday-school orchestra. Our High School affords excellent opportunities for training in chorus singing, glee clubs, and orchestras. And the High School faculty and the Board of Education cooperate with the churches of our community by keeping each Tuesday evening free for the participation of young people in Church activities.

We have athletics - in a basketball league for Sunday Schools at the Y.M.C.A., - indoor baseball, dart ball, shuffle board and quoits. We have dramatics. We give attention to vocational guidance. We maintain contacts with students in colleges and universities.

SUPERVISION

We do all this through the work of the Pastor, his assistant, and the youth committee of the congregation. We have no less than nine organizations in our congregation of 2500 concerned with training and developing young people for service in the Kingdom.

What do we have as a result of all this preparation? We have, for instance, eleven well-trained teachers who conduct our Daily Vacation Bible School, twelve well-trained teachers who assume responsibility for the post-confirmation class of twenty-five High School students. The Senior Luther League carries all responsibility for young people's services in the Church, presenting their plans to the Pastor for approval. The Senior Luther League also sponsors the reunion of catechumens, the entertainment of newly received members, all outdoor services, has a big share in the Every Member Canvass, provides three groups of Christmas carolers, looks after visiting the homes of the shut-ins, directs the distribution of Christmas baskets to the poor, and arranges a student night at the church during the Christmas holidays.

A full time Secretary uses a large group of young people to help in the secretarial work of the Church.

And always, there are many young people at Lenten services, at communion services,

at the Sunday morning services - at all services.

We must always be training - training against the time when the young people in the training courses will be needed - training to have somebody ready for every place that must be filled.

You may ask, What was my training for the pastoral responsibilities involved in all this? At the risk of setting myself forth too prominently my answer is, that I gained much of my training for it in the school of experience - the school of life.

My father was a boy's man who never lost an opportunity to be with his sons. From the age of fourteen until I was eighteen much of my spare time was spent in a Y.M.C.A. During my seminary course, I gained experience in Inner Mission work in the slums of two of our large eastern cities. I had and utilized an opportunity to attend a Student Volunteer Convention in Liverpool, England. Later I taught young people in High School. Early in my ministry I went seriously at helping men and boys find paying positions. For eight years, during and after the World War, I was a Chaplain in the United States Army.

Out of all that I got something. I learned some of the fundamentals in making leaders. I grew to realize the true value of the souls of the youth of this land.

I beg all young ministers to use every effort and opportunity in training themselves for leadership of youth.

And I beg all my brother Pastors - the mature and the youthful alike - to open wide the door of opportunity and responsibility for service by young men and women to Christ and His Kingdom. They should be doing big, serious things for Christ, for His Church, and for all He seeks to win.

A POWER HOUSE IN THE CHURCH

By The Rev. Alfred O. Frank
PASTOR, ST. PAUL'S ENGLISH EVANGELICAL LUTHERAN CHURCH,
YORK, PENNSYLVANIA.

One night last summer I stood on the Canadian side of Niagara Falls. Great beams of light playing upon the falls wrought all the colors of the rainbow in the rolling mists. You cannot avoid feeling a little awed by such a sight.

Then I remembered that except for the floodlights, the spectacle would have been dark that night, and gloomy. The glory of the scene was in those lights. And from whence was the light coming? Not from the water plunging over the abyss and thunder-

ing into the chasm.

The electrical power producing the light was coming from waters - but that water was silent. It was unseen. It was running through great conduits to power houses, whirling great turbines. In silence and obscurity it was doing what it never could have done spectacularly.

Each congregation has a power house, but we are often prone to disregard its possibilities - perhaps because it makes so little noise and display. But this power house can and often does produce the radiance of the Church.

That power house is the mid-week service.

In many congregations today the mid-week service is dynamic. In others it is a formality, keeping up what has been for appearance sake. There are congregations in which the mid-week service has been placed among the clutterings of the attic - to be brought forth some day as a price-less antique.

Has the modern church member grown so in grace and spiritual efficiency that he receives in one service sufficient spiritual power to carry him through a week? If the answer is 'yes' then the discontinuance of the mid-week service may be justified. If 'no', then what?

May I say right here that I do not presume to pose as an authority on the subject of mid-week services. The editors asked me to write this article, and I consented. We do have a mid-week service in our Church for from nine to ten months of the year. And it is well worth the effort. Fortunately, our congregation wants Bible study at the mid-week service. So we have Bible study.

There is something about expository Bible study that holds and grips people. The Word still has authority. Expository Bible study removes the necessity for taking a text and wondering what to say. You can move slowly or swiftly through a book as the Spirit may lead you.

That may sound simple and naive - and it may be all that. Nevertheless there is power in God's Word, while man's word is ineffective.

In a recent issue of the Religious Digest a writer related an experience and asked a penetrating question. During the Ohio River flood of last winter his Church was used to house refugees. One day as he came into the Church he saw a physician inoculating flood sufferers against disease using the chancel as a clinic. As he stood watching the scene the thought assailed him, "Have I, too, been inoculating my people against Christianity in this chancel, as the physician is inoculating

these folks against disease?"

By giving people only a small portion - an inoculation - of the Word, have we made them immune to real, vital, contagious Christianity? Are we Pastors taking any of the blame for many of the pagan practices of our people? Have we made our preaching and teaching vital? Have we demanded the complete surrender to Christ which He demands? Have we unknowingly been dragged into the current stream of the popularity of mere bigness? Have we given more attention to preaching to crowds, side-stepping the harder issue of coming to grips with the individual's personal application of his responsibility?

Perhaps most of us are ready to admit that it is easier to preach to a large congregation than to sit down with an individual or two and try to think through with them how they can live the Christian life in their own particular situation. But when we do effectively challenge a man to measure his spiritual living by the standard of Christ, we need not argue. The Word will convict him of sin.

And that is the opportunity we have in the mid-week service, even though the attendance may be small compared with that of the Sunday morning service. There are some things that can be done far more effectively at the mid-week service than in a larger group. At least, that has been my experience.

I make no claim to drawing crowds to our mid-week services. But we do have regularity in our attendance. And we must each, as we discover God for ourselves, develop a group within our congregation that shall mean to us what the twelve meant to Christ. I believe this can be and is being done in the mid-week service - a service less glamorous and colorful, and yet the powerhouse of an effective ministry. For out of the mid-week service there can come and often does come a soul who has so grown in grace that his or her prayer availeth much in behalf of the work.

So it seems to me that we must strive to make the mid-week service, attended by only a small fraction of our membership, a source which, when united with God, will become the powerhouse of the whole work of the congregation. We must strive to make of that service an inner circle in touch with God more vitally, transforming His grace and power into useful and constructive channels of our work.

Christ's emphasis upon the inner circle convinces me that we need to give more emphasis to working with smaller groups intensively, rather than only with large groups extensively. It will be slow work, perhaps. But the power will come.

THE ANNIVERSARY APPEAL IN YOUR PARISH

The Board of American Missions, acting under authorization of the United Lutheran Church at the convention in Columbus, Ohio, in 1936, has spent nearly a year upon consideration and adoption of the program of the Anniversary Appeal.

The conviction is unanimous among members of the Board, and concurred in just as unanimously by pastors and lay members consulted, that the Anniversary Appeal must make a contribution of lasting value to the whole Church.

Therefore, the first purpose of the Anniversary Appeal is to awaken the whole Church anew to the possibilities of personal evangelism, and to the potential dynamic in the latent spiritual resources of the United Lutheran Church.

These are two great needs of our Church -- and they are needs in every congregation, and with every member of each congregation.

The Anniversary Appeal will stress a need existing all through the Church -- rather than an appeal to one section of the Church in behalf of another section.

Only the completely perfect congregation -- of which, of course, no example exists -- could have a merely exterior interest in the Anniversary Appeal.

Into every congregation the Anniversary Appeal will come with a well formulated program of personal evangelism -- a program for not only the year 1938, but for all the years to come.

The United Lutheran Church utilizes today but little more than a minimum of her potential resources -- and more often than otherwise an irreducible minimum of her membership for the holy cause of bearing witness that others may be led to a saving faith in Our Lord.

And yet, we have so much to tell -- and so many who could do the telling!

You will agree, of course, that our people must be first taught how, and then encouraged to practice personal evangelism.

You will want this done in your parish, and the Anniversary Appeal will come to your people emphasizing the need for more effective witnessing to the Supreme value of the Word in daily living.

You will agree, also, that our membership should understand clearly that the United Lutheran Church has tremendous responsibility because its teachings are attuned to the needs of all people in meeting the perplexities of modern living, with a message adequate and timely.

The Anniversary Appeal will come to your parish to present that fact as definitely and convincingly as possible.

The program for the special observance of the twentieth anniversary of the United Lutheran Church in each congregation, and in Anniversary Rallies in each district will bring this thought effectively to your people.

A sound picture film, prepared specially by the Anniversary Appeal to present visually the challenge to the Church of our day, and the means by which the Church can respond to that challenge, will be shown in each locality of the Church's constituency.

Many of our most able pulpiteers have been drafted for the Anniversary Rallies to preach convincingly in an appeal for the reorganizing of our entire membership to the cause of Our Lord and His Church.

The Anniversary Appeal will also come to your parish with programs for pageantry and offer opportunity for all with special musical ability, to utilize their talents of artistically gifted members of your congregation in emphasizing the spiritual opportunities and responsibilities of the church member.

The Anniversary Appeal is an appeal to individuals as members of congregations, for re-consecration of themselves and all they have, to all that is expressed and implied in the call to Christian living and serving. It is an appeal to each congregation to strive with increased zeal for completeness in all that should distinguish Christians in this age.